May 12
1921

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (EPH. 2: 19, 20).

No. 19, Vol. LXXXIII. Thursday, May 12, 1921. Price One Penny.

THE ANNUAL GENERAL CONFERENCE.

THE third session of conference convened in the tabernacle Monday, April 4th, at 2 o'clock. The attendance was unusually large for a week-day session and especially so for a cold, rainy day; the weather having suddenly changed since Sunday. The seating capacity of the vast auditorium was fully taxed.

Elder James E. Talmage was the first speaker. He observed that all the general sessions of conference are open to the public, to non-members of the Church as well as those who have accepted the gospel, for all who care to attend. But it is taken for granted that the majority of those in attendance are those who have accepted the gospel and have yielded obedience to its ordinances. These are they who believe in God the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost, and who have come in at the doorway of the kingdom of heaven; these are they who have repented and who have broken hearts and contrite spirits. No need to preach baptism and repentance to a people who have obeyed, but the question might well be asked of Latter-day Saints, "Have you retained the remission of sins you received through baptism?" The retention of the remission of sins is all-important. Blessed is he whose sins are remitted. Sin is remitted in accordance to law. God desires to bless men, but often men block the way. Forgiveness may be revoked if a man forfeits his right to it, if he does not retain it by continual compliance to the law on which it is predicated.

Elder Talmage related the parable of the unmerciful servant, who even though his master had forgiven him his debt, cast his fellow servant, who owed him a debt, into prison; and who consequently suffered the wrath of his master. So also, said Elder Talmage, shall it be with him who is not charitable with the

weaknesses of his fellow men; the Lord who remits sins will revoke his forgiveness to such a one. The Lord said he commands and revokes. Some say God does not keep his promise; that when he says he will forgive and then revokes his forgiveness he is not consistent. But the Lord forgives since and when man keeps in operation the law on which forgiveness is predicated. He says, "I the Lord am bound when ye do what I say, but when ye do not what I say, ye have no promise."

The second speaker, Monday afternoon, was Elder Seymour B. Young, of the First Council of Seventy. He said the saints are in need of the instructions they receive at general conference to guide them in their daily lives. He related personal experiences of his early life, and said he remembered distinctly the day he was baptized, at the age of eleven years. He told of hearing Oliver Cowdery, at the time having become separated from the Church, testify that he believed the gospel of Jesus Christ as taught by Joseph Smith; and how later he sought baptism and again joined the Church. He recounted the experience of Martin Harris, another of the three witnesses to the Book of Mormon; how he, after falling away from the Church, sought rebaptism. His prayer was granted and he again accepted the gospel. He moved to Clarkston, Utah, where he died a few years later.

The next speaker was Elder Brigham H. Roberts. He referred to a solemn declaration made by Elder Whitney: "This is the work of the Lord;" and he asked: "Now, is it?" He said he often wonders if the saints realize the full import of such a solemn testimony. It involves the solemn declaration, that God the Father visited the boy Joseph Smith in person and introduced to him his Son Jesus Christ. These two appeared to him and proclaimed that which no other beings had the right to proclaim: that the gospel of Jesus Christ was not at that time on the earth, and that it would be restored through his instrumentality. Now if the declaration that this is the work of God is true, then the great and splendid vision which came to Joseph Smith is true and the declaration there made is also true. If the solemn declaration of this work is true, then it is true that God has commissioned his servants to preach the gospel to the nations of the earth; if this solemn declaration is true then the Book of Mormon is true and all that it contains. If the testimony is true, then John the Baptist, the one perfect exemplar of the principle of baptism, came to the earth and instructed Joseph Smith and Oliver Cowdery in that doctrine; if the testimony is true, then Peter, James and John came to the earth to restore the priesthood after the order of the son of God. If the testimony borne by these servants of the Lord is true then Moses came and restored the keys of the gathering of Israel; Elias came and restored the patriarchal order, and Elijah came and restored the principle of salvation for the dead. When the solemn declaration is made that this is the

work of the Lord, then it is meant that all these things, separately and collectively, are true. And being true what a wonderful comprehension! What faith, what power, what glory, what charity! What wonderful accomplishments, what potent possibilities is comprehended in the solemn declaration: "This is the work of the Lord!"

President Heber J. Grant, just before the close of Monday afternoon's session, admonished Latter-day Saints to take no part in persecuting the Jews. He called attention to the agitation against that people, and said Latter-day Saints above all others have an understanding of the place of the Jews in God's providence: "By the authority of the holy priesthood the land of Palestine has been dedicated to the return of the Jews. With this knowledge and with this faith in God's justice, let no member of the Church of Jesus Christ of Latter-day Saints be found persecuting the Jews."

At the Tuesday morning session, April 5th, the dark, glowering skies made it necessary to turn on the lights in the tabernacle, while outside it was snowing heavily. Overcoats and winter wraps hung from the balcony railing and were in evidence everywhere. President Grant commented on the excellent attendance, considering the adverse climatic conditions.

Elder Stephen L. Richards, the first speaker, quoted Shakespeare's "Sweet are the uses of adversity." Financial conditions have been unnatural and upset and many have been obliged to retrench, said he wondered if this condition has not been brought about to vindicate the teachings of the Church of Jesus Christ of Latter-day Saints. The gospel is interpreted in terms of life and living, and while the Church as such does not hold its economic mission as paramount, it does regard temporal affairs elemental in spiritual growth. To this extent, the mission of the Church is economic. Among all people their temporal affairs are part and portion of their growth and progress. The influence of the Church in economics has had a stabilizing effect on the affairs of the community. Elder Richards gave it as his conviction that the business activities of the community have been saved from catastrophe, by the fact that the president of the Church stands at the head of some of the largest financial institutions of the region over which its membership extends. For his part, said Elder Richards, he repented of any shadow of criticism that might have entered his heart concerning this policy of the Church. He believes that the policy has been vindicated.

Elder Rulon S. Wells, the next speaker, said eternal life is God's greatest gift to his children, and mankind should constantly endeavor to gain it. Eternal life means more, with an understanding of the gospel, than otherwise. It means glory, progress; not merely a continuation of existence. What, then, can man do to gain eternal life? Jesus told the rich young man: "Sell all

thou hast and give it to the poor and come and follow me." The test is that man must prove that he loves God more than mammon: must sanctify and purify his soul. The soul must be cleansed from all unrighteousness that it may be prepared for celestial glory.

Elder Joseph W. McMurrin said he had come from the California mission, over which he presides, to attend conference. The difference in climate, particularly considering the snowstorm here, can hardly be overdrawn. He told of the orange and lemon groves, of the roses, foliage, sunshine and verdure. California is a mecca for pleasure lovers; for people who go there to spend money for the pleasures and gaieties of life. The California mission has a membership of about 6,200. Many of that number are people who were born and reared in the Church, who have moved to California for various reasons. They are found by the missionaries in every community. Many of them have not been identified with the Church for some time, but when the elders visit them they are glad to become associated again with their people. And in addition to seeking out those who have been in the Church the elders are constantly finding new converts.

Elder Charles H. Hart, who followed, said a frequent recurrence to the fundamental principles of religion is essential to spiritual growth. "Keep the commandments of God," has been the injunction, said Elder Hart, and the saints constantly need that admonition. The ten commandments have been said to be the foundation of all law that man has framed. The truths contained in the gospel will keep men secure and its fundamental principles will guide the way. Love and service and sacrifice are three principles exemplified in the life of the Master, and they pervade the lives of all true servants of the Lord. He read from the Doctrine and Covenants an admonition by the Lord that the saints should accept revelation for the guidance of the Church only from the head of the Church. Some have hearkened to false teachings and have brought reproach on the Church and disgrace on themselves by not heeding this counsel of the Lord.

At the afternoon session Elder Richard R. Lyman was the first speaker. He said he often wonders if the founders of the Church ever realized what growth lay ahead of that which they wrought. As he gazed over this valley, dotted with electric lights, he wondered what the pioneers would have thought could they have foreseen this day. He then spoke upon the campaign the Mutual Improvement Associations are conducting against tobacco. He said they have met with opposition from business interests and from individuals. He referred to the late Andrew D. White, president of Cornell, who gave him a commission, as his student, to go out among young people and warn them of the evil of the cigarette. He could now tell Prof. White of the result: The state of Idaho and the state of Utah each has passed a law, banning the sale

of the cigarette. Elder Lyman said that he and his associates are determined to keep the cigarette away from the young; that a generation may grow up free from its evils. It is not fanaticism, it is the result of deliberate determination, and future generations will bless the lawmakers of Idaho and Utah, who enacted the laws to help in the overthrow of this evil.

President Heber J. Grant called attention to statistics that have been printed, to the effect that in all the history of Harvard university a user of tobacco has never graduated at the head of his class. That fact alone, said President Grant, is a good reason for the enactment of laws to prohibit the sale of the cigarette. He then introduced Prof, Perry G. Holden, a well known welfare-worker. Mr. Holden began his talk by saying he was not a Mormon, but a good friend of the Mormon people. Probably only Dr. A. E. Winship of Boston, he thought, has said more good things about the Mormon people than has he. Prof. Holden referred to the firm foundation the pioneers laid for this great commonwealth, and admonished the present generation to live worthy of the heritage left by them. They most surely had a vision of the future. He said he admired the schools, the buildings, the homes, the industry of the Mormon people; but more than all he admired the people themselves, the lives they live and the example they set. It is the result of their lives that has made it possible to obtain such a law as the one just passed by the legislature banning the cigarette. At the conclusion of Prof. Holden's address the congregation sang, "Come, come, ye Saints."

President Grant said he desired to thank Prof. Holden for the good things he has said of the Mormon people, particularly outside of Utah. He said for the visitor's benefit it should be explained that the Mormon pioneers sang the hymn he had just heard, while they were crossing the plains, and to-day the saints sing the same song and have the same testimony that the gospel is true.

Presiding Bishop Charles W. Nibley, the next speaker, said as a boy of 11 years he sang "Come, come, ye saints," as he crossed the plains with an ox team company in 1860. His parents settled in Cache valley and lived the first winter in a dug-out, in extreme poverty. Whole wheat porridge and potatoes was their sustenance. The only clothes he had were a shirt and a pair of trousers made from the tent cloth they had used in crossing the plains. He related hardships of those early days, how the parents suffered that their children might have the heritage of to-day, and he said his heart bleeds as he contemplates that sacrifice. Latter-day Saints to-day, said Bishop Nibley, are apt to forget the sacrifices made in those early days. What has been accomplished, however, cannot be compared with what will be, if the saints adhere to the teachings of the gospel. But if disintegration is permitted, the purposes of the Almighty will be delayed. Obedience to the

law is essential, loyalty to established and proven government. Great nations of the world to-day are troubled with disregard for law, by men swearing allegiance to secret orders and unions above the government. The gospel provides the solution of all these troubles. This is indeed the place, as the great leader, President Brigham Young, said, where God will work out his great purposes. This is indeed the work of the Lord, and not the work of man. The same potency and power exists in the Church to-day as in pioneer days: it is the power of the priesthood of the Son of God inseparably connected with the power of heaven; that is what gives the strength, the adhesion, the virility to the work of the Lord, and that is what will make God's purposes succeed.

(TO BE CONCLUDED).

MOUNT WASHINGTON RAILWAY.

THE death of Sylvester Marsh, the eminent engineer and inventor, at the age of eighty-one years, recalled his work in the design and construction of the Mount Washington Railway. This is the highest of the White Mountain range in New Hampshire, reaching to an elevation of six thousand two hundred and ninety-three feet above the sea, and is a noted summer resort. Years before, the summit was reached by a difficult bridle path, nine miles in length. Later, the mountain was scaled by a good carriage road, which was laid out so skilfully that with an average grade of twelve to one hundred feet, the maximum was sixteen to one hundred. In 1852, while lost upon the mountain, Mr. Marsh conceived the idea of building a railway to the summit, but the opposition to what was considered to be a chimerical scheme prevented the granting of a charter until sixteen years later. At the time of the passage of the bill, an ironical amendment was offered to permit the construction of a railroad to the moon. The opposition, which early railroad constructors met with in the form of mobs, was here exhibited in the less tangible form of ridicule. The road was finished in 1869, at a cost of a hundred and fifty thousand dollars.

The mountain road is constructed on trestles, two and thirteen-sixteenths miles in length, with an average grade of one thousand three hundred feet to the mile and a maximum grade of one thousand nine hundred and eighty feet to the mile, or a yard to every eight feet. It contains nine curves, with radii varying from four hundred and nine-seven feet to nine hundred and forty-five feet. The first plans were designed to have the cars drawn by ropes, but this idea was abandoned for a track with a middle rail, which consisted of a rack made of two three inch angle irons, about five inches apart, and connected by round iron rods, one and a half inches in diameter and four inches between centres.

The locomotive weighs six and a half tons, and pushes the cars ahead, the driving wheels having gears which engage in the central racks. The centre rail is used by ventnresome persons at all seasons of the year, with a sled formed of a board having two parallel gnides to grasp the middle rail, and having a lever to increase this grasp whenever the use of a brake becomes necessary. The speed of such a sled is terrific, the descent of the mountain having been accomplished in this manner in seven mimtes. A man on one of these sleds descends the track in advance of every down train, thus embodying a practical realization of the illustrated advice given by *Punch* a number of years ago, to stop railroad accidents by tying a couple of directors to each locomotive.

In descending trains air is let into the cylinders and the exhanst throttled, to provide a suitable resistance to the progress of the train. The heat produced by the work done in this compression of the air is absorbed by the admission into the cylinders of a spray of water, which, as it comes from the exhaust pipe, is converted into vapor, and presents the appearance of an escape of steam from the boiler. The extaordinary precantions, which have enabled this road to carry passengers without a single injury during the years that the line has been in operation, may best be illnstrated by the answers of a conductor to a timid lady who asked how they kept the train from running down. He answered that it was accomplished by air pressure in the engine cylinder. The question was further urged as to the consequences of the failure of this method, and in answer to repeated questions the man gave information respecting the brakes gripping the middle rail, the power brakes upon the wheels, and also the pawls which drop into the rack constituting the middle rail. And then she persistently asked what would happen if all these failed? "That is a question of theology, madam."—*Scientific American.*

THE CRUCIFIXION.

A mystery to the world, this wondrous theme:—
Why should God's Son decscend from worlds on high,
Why for transgressors he, the sinless, die?—
Discerning not that which doth underlie
The sacrifice—the world's victorious scene.

'Twas for us all that Christ was crucified—
Redeemer, he that hostage was for sin—
As conqueror led the way that we might win,
And through the open portal enter in
His Church and ever be with him, his "Bride."

LYDIA D. ALDER.

THURSDAY, MAY 12, 1921.

EDITORIAL:

THE RIGHT TO REVELATION.

It is promised to every convert to the gospel of Jesus Christ that he shall receive the gift of the Holy Ghost. In these latter days the apostles and authorized disciples of the Lord are as bold in promising this inestimable blessing, as was Peter and the eleven, when they preached to the multitudes gathered at Jerusalem from many nations, on the day of Pentecost, and every man of whatever nation heard in his own tongue. At this remarkable meeting, in which the doctrine of the resurrection was brought forth, the prophet Joel's prediction, that in the latter days the spirit of God should be poured out upon all flesh, was fully quoted. The people were charged with having wickedly slain and crucified the Lord Jesus Christ, "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." The marvelous doctrines taught and manifestation of the spirit and power upon the apostles speaking, at length brought the listeners to a state of belief and repentance, to such an extent that "they were pricked in their hearts and said unto Peter and to the rest of the apostles, Men and brethren what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2: 37, 38, 39).

In these passages of Scripture the first principles of the gospel are so plainly shown that they are the favorite quotations of all Latter-day Saint missionaries. They are used by them in defining the gospel and differentiating it from the false and imperfect creeds, which the world has come to accept in its place. Particular stress is laid upon the promise that "Ye shall receive the gift of the Holy Ghost."

The universal bestowal of this heavenly gift upon all those who accept the gospel and are received into the Church by obedience to the first principles, endows its members with the spirit and power of revelation. Through the reception of the Holy Ghost by the laying on of hands of men having authority, they come into possession of the spirit of God by which he can make himself known and does communicate with his children. That is the principle of revelation, and every convert is entitled to the pos-

session and exercise of it. They have, however, come to this great privilege by and through obedience, in humility; with contrite spirits and broken hearts have they entered the Church of Christ and signified their willingness and intention to obey all its laws, rules and regulations, as administered by the authority of its priesthood.

Every principle of the gospel and every requirement of the Church upon its members, of whatever nature, and however varied, from time to time, come to their knowledge and understanding through the testimony of the Holy Ghost, which they have received, and by which they are made to realize that they are receiving the truth as it emanates from God. These principles of revelation and eternal life have been revealed to men raised up, called and ordained to be servants of the Lord by the voice of God himself, or by the visitation of prophets and angels sent from his presence, for this purpose; and through the inspiration of the Holy Ghost. Joseph Smith was chosen in this manner; and became qualified and authorized to ordain other men and set them apart to hold and exercise the authority of the priesthood, in its several offices and appointments; to select the members and form the quorums of the priesthood; to organize the wards and stakes of Zion; open and maintain missions in all the world, and in all respects to establish and set in order the Church and kingdom of God on earth. Through his ministry every principle was revealed, every ordinance prescribed, and every authority ordained that should be requisite for the guidance of the children of men in the path of salvation to perfection in eternal life. In this way and through these means the Church has been restored to the earth and built up, as complete and perfect an organization as it is possible to conceive. It has been necessarily a progressive development, expanding in its growth with the years and increasing membership, but always, in every step it has taken, under the direction and control of that authority which God established and through which he has revealed his mind and will. Its officials have been selected and ordained from among the members qualified to hold office and exercise authority by the gift of the Holy Ghost; that is, by possession of the spirit and power which reveals and makes known to men the mind and will of God. They have been upheld and sustained in their several offices and callings by the faith and obedience of the members having the testimony of that spirit; which bears divine witness and confirms them in loving and obeying the authority, that has been drawn out from among them by the same inspiration.

Herein has been and is and always shall be the strength and triumph of the work of God. "There is a spirit in man but the inspiration of the Almighty giveth them understanding." Every member having come to this knowledge for himself finds it not hard to love and put his trust in other members, who have likewise

come to it. He can yield a glad and willing obedience to the counsel and instruction of all such, whom he has elected to sustain in office of trust and honor. There is, perhaps, no more universal testimony given to saints than the assurance of the Holy Spirit, which confirms the words and acts of the authorized servants of God among them. There is a spirit in them which recognizes the same spirit in their leaders, and they know it to be the gift of the Holy Ghost, bearing witness of their fellowship in the Church of Christ, and making its members of one heart and of one mind.

Besides the fellowship which the gift of the Holy Ghost establishes among the members of the Church, and unity of faith, it is their means of individual communication with the Lord. It discloses to every faithful saint the mind of the Lord concerning himself; it becomes a revelator to him of the divine will respecting himself personally, and with respect to those entrusted to his charge, leadership, guidance, and government. To every man in his place and station. There is no lesson that it more surely teaches than to respect every man in his place, and to uphold him in his office and authority. It is one of the assurances given to saints that they are indeed in possession of the Holy Spirit, when they discover how perfectly in accord they are, and how gladly they can sustain the acts and utterances of their leaders, and how willing they can be to respect the rules and regulations of the Church. This testimony is one of conscious power. It stimulates and enlivens, with the happiest sensations of the heart, every desire for self-righteousness and the welfare of others. Because of this the saints assemble in their meetings and gather in untold thousands at their conferences, that they may enjoy the manifestations of the Spirit, which has made them saints, and which there reveals, through the proper channels, the necessary principles and regulations for their guidance and the government of the Church.

The Lord is not the author of confusion. He has appointed every man in his place, and none is required to, nor are any properly permitted to transcend the rights of his office or intrude upon the rights of others. God respects the order and authority of the holy priesthood which he has restored to the earth, and reveals himself through its administration. To the whole Church he reveals himself through the man called and ordained to be its president; to every department and subdivison of it he reveals himself in the services and counsels of those called and ordained to serve therein, according to their respective offices and callings; to every member he reveals himself in their loyal devotion and faithful obedience to the counsel of those in authority. It is their right and duty to know this order and to feel sure they are in harmony with it. Then they become strong, and free and unafraid, and great is their joy in the Church and kingdom of heaven.

J. F. W.

MINUTES OF THE HULL CONFERENCE.

THE semi-annual conference convened at Hull, Sunday, May 1st, 1921. There were in attendance Elder Thomas M. Wheeler, Secretary of the European mission, President Arthur H. Taylor, Elders James S. Smith, Esdras Whittaker, Gordon W. Mathis, Francis A. Madsen, G. Osmond Hyde and Melvin T. King, all of whom addressed the conference at different sessions. The morning session was devoted to Sunday-school work, the small children taking part on the program being a feature of this meeting. The afternoon session was a sacrament meeting; the names of the presiding authorities of the Church were presented by Elder Wheeler and were unanimously sustained by the conference. At this session Elder Hyde was sustained as clerk of the conference. The evening session was a general one, a number of friends and investigators being present. It was the largest attended meeting of the day. Splendid congregational singing, under the direction of Elder Hyde, with Sister Marion Barrett at the organ, was a special feature of the conference. A male quartet, composed of Elders Smith, Whittaker, King and Hyde, also rendered a musical selection. A splendid spirit prevailed at all the meetings.

Owing to the fact that most of the Sunday trains running into Hull were cancelled, many of the saints from the outlying branches were unable to attend the conference.

At nine a.m. a baptismal service was held at the east Hull baths, when five candidates were baptized by Elder James S. Smith.

VITALITY OF MORMONISM.

THE Nelson branch of the Liverpool conference has recently lost some of its most active workers through emigration. It was feared the branch organization was in danger of being fatally weakened by these losses, and that the branch might cease to be self-supporting. The history of this branch is another testimony to the fact that the Church of Jesus Christ is not dependent on any person or group of persons. After returning from a visit to one of the old and prominent churches of Nelson, where there were only about thirty people in the spacious hall, the writer was surprised to find that the Latter-day Saints' hall, never overcrowded, was now full to capacity. On the stand sat a fine group of young men, mostly of the lesser priesthood. The oldest man on the stand was less than thirty, and the presiding elder was twenty-five years of age. The young man who was conducting the exercises was less than twenty years old. In the audience were all ages, but the young and middle-aged were in the majority. Those who were old in years in the congregation

are young in spirit and the close associates and companions of the young folks who are carrying on the work. This scene was in marked contrast with that in the protestant church just visited, where the meeting was conducted by one man, who announced the hymns, offered the invocation, read the lesson from the Bible, preached the sermon and pronounced the benediction. At the close of the Latter-day Saints' meeting one of the local brethren suggested that all present go out and hold a street meeting. This was enthusiastically acted upon, and armed with literature the deacons went forth to distribute freely the word of God; the sisters to join in singing praise for the restoration of the gospel; and the older brethren to preach its principles, and show the people, from the words of the Bible which they profess to believe, that this is indeed the work of the Lord.

In the front ranks of those attending these meetings were two earnest investigators, who a few weeks ago came out from one of the fashionable churches, after a regular service, feeling that they had failed to receive the spiritual food which they craved. They went to the Lord in prayer and asked for the truth, and were led to the Latter-day Saints' hall. The passers-by could not help but be impressed with the fact that there was something extraordinary about this earnest group of people, who were so confident they had the truth that they were not afraid to take their doctrine out into the public places to be held up and examined by all men. Why should not these people, as others, be content to quietly live by their doctrine and not bother about teaching it to others in the street? Is it because they wish to earn a reward in heaven by saving souls for Christ? Not only that; but it is incumbent upon every one who has the gospel to teach it to his neighbor, lest the unwarned neighbor in the last day give as his excuse that he had no opportunity to hear the gospel. Even this is not the principal reason that these saints are so anxious to teach the gospel. It is the sheer joy of giving, which impels those who have the "pearl of great price" to share it with all mankind.

The great reason for the vitality of Mormonism is that its source is divine; therefore, its doctrine is perfect; its organization is efficient; its workers are enthusiastic. The members do not claim to be perfect, but they have the gospel which is perfect, and applied to their lives will ultimately lead them to perfection. In the Nelson branch there is no problem of how to interest the young people, it is the young people who are carrying on the work and gladly co-operating with those who are older in years and experience. This gospel of Jesus Christ is not a doctrine suitable only for one age, which is in danger of becoming obsolete as conditions change. It is progressive, and is applicable to all ages and people. It is the fountain of truth, and its streams flow down through all times. It is destined to continue and

flourish, from the rivers to the ends of the earth. It is a great joy for all searchers and workers for truth that it is ultimately to prevail. The vitality of the gospel of Christ is its chief merit. Far from being lost to the world, it is here, alive, growing; ever increasing in influence and power, and carrying with it strength and joy to all who accept and abide in its teachings.

WILFORD OWEN WOODRUFF.

"DO SMILE NOW."

THERE is a saying, "Do it now," that we often hear, but of course the "it" part of the phrase is related to the thing we are doing. Let us put "smile" in place of "it," making the phrase "Do smile now;" and see if, by doing so, we can make the world a little better. Have you ever smiled and tried to be sad and think sad thoughts? It is just as impossible as to wear a frown and be cheerful.

In the laboratory, experiments are demonstrating the great fact that thoughts are forces. They are said to have form, quality, substance and power, and we are being told that there is what may be termed a science of thought. In our mental adventures we can either keep hold of the rudder, and so determine exactly what course to take on the sea of life, what points we shall touch; or we may fail to do this and failing drift, being blown hither and thither by every passing breeze. Every thought entertained is a force that goes out, in expression; and every thought comes back laden with its kind. This is the immutable law. Here, then, is the scientific reason why we should smile. If we smile it is because we think happy thoughts, and are cheerful; and if these come back laden with their kind, the happier we are found to be. Would you remain always young, and carry the buoyancy of youth in your mature years? Then have a care concerning your thoughts. If your thoughts are untroubled and your smile discloses them, you will feel young and there is not a good reason why this cannot be. Would you catch the sunshine that is in life for you? Then smile, and the sunshine will come in so fast that you will be unable to receive it all. A smile may become the key that will unlock treasures untold. It may release a weary heart and in place of the weariness put gladness. It may be the means of opening a mind to the knowledge of life eternal. With this in mind, think what the possibilities are! Smile at your disappointments, and see how long you are disappointed! Smile when it rains and help bring back the sunshine. Smile in adversity and see how fast you forget it. Smile all the time and see how happy you are, preaching the gospel of cheerfulness. Every one loves cheerfulness. "Do smile now." Think happy thoughts and live cheerful lives.

Liverpool. J. FRED PINGREE.

INTERESTING FROM BIRMINGHAM.

CONSIDERABLE interest is being manifested by the Relief Society organizations of the Birmingham conference in the study of genealogy, in which the Handsworth branch have taken the initiative, forming special classes to visit the cemeteries of the old churchyards and search out names in the effort to trace their ancestral trees. In this way some brethren as well as the sisters are becoming very much interested in work for their dead. Sister Caroline J. Hatch, who is instructor of the class, has urged every family to secure a genealogical record-book and begin to trace and record their lineage. Over a hundred and fifty names were secured this way recently in the Handsworth cemetery, and Brother Arthur Nock, who has taken a keen interest in the subject, has found the genealogy of his grandfather. The parish records, as well as records on file in Somerset House, London, have also assisted the work. The Relief Society magazine provides the main outline for the study, and once a month a conjoint session with the men is held, when lessons from the Surname Book and Racial History are taken up.

The Relief Society reorganization took place in the Nuneaton branch April 12th, 1921, when Elders Harold Jenson and Tyler Barton, assisted by the branch presidency, set apart Sister Lily Gunn as president; Sisters Lucy Hartopp and Miriam Williams, counselors; Sarah Seckington, secretary; Mabel Hartopp, treasurer; Sister Horne assistant secretary, and Sister Tysoe, librarian. The Relief Society of Northampton branch was reorganized April 19th, 1921, with Sister Annie Freeman as president; Sister Rose Jeffs, counselor, and Sister Harry Jackson, secretary. The officers were set apart by Elders John Owen Hughes and J. Elden Brown. The Relief Societies have greatly aided the poor lately. There are now six organizations in the Birmingham conference, all of which are progressing nicely. Owing to so many young people composing the Nuneaton Relief Society and Mutual Improvement Association, the branch officers have decided to start Bee-hive Girl's work, as outlined by the Y. L. M. I. A. general board. Sister Esther Rigby is beekeeper. The Walsall Branch M. I. A. was reorganized April 20th, 1921, by Elders Earl N. Palfreyman and George R. Follick, with Brother Arthur Dix as president; Sisters Julia Pitt and Flossie Dix, counselors; Sister Edith Pitt, secretary, and Sister Lily Pitt, organist; President William Pitt, teacher.

A baptismal service was held in Handsworth chapel, Birmingham, April 30th, 1921, when President Charles W. Hatch, baptized three adults and two children. A conference priesthood meeting was held in honor of President and Sister Hatch, who expect to leave soon for home. The branch presidents fittingly expressed their appreciation of the valiant services rendered by these two

missionaries, who for such a long time held the fort alone. Elder Harold H. Jenson, in behalf of the conference and missionaries, presented "the father and mother of Birmingham conference" with a set of silver tea-spoons, stating that the "family" left behind would never forget their loving, guiding parents. The Saltley branch presented them with an autograph album. In fitting speeches of acceptance President and Sister Hatch told of their love for the Birmingham conference.

HAROLD H. JENSON.

FROM THE MISSION FIELD.

Baptism.—April 24th, 1921, Walter Robert Chinchen Foster was baptized by Elder J. Fred Pingree at Durham House, Liverpool. Elder Clayton B. Turner confirmed him the same day.

District Meeting.—Sunday evening, May 1st, 1921, there was a district meeting of the Wigan and Blackburn branches at Parish Hall, Heath Charnock, Adlington. President William J. Starkey presided. Discourses on the principles of the gospel were given by Elders Wilford O. Woodruff and Junius F. Wells. There was a good turnout of saints, as well as a number of investigators present. Much credit is due to Thomas Finch, who made the arrangements for the meeting and secured the hall.

Socials.—One of the most successful socials held by the Relief Society for a number of years took place at Forrester's Hall, Hull, May 2nd, 1921. A splendid program was arranged by the officers of the Relief Society, of which Sister Isabella Widdowson is president. The entertainment included a number of selections by friends and members of the organization. By request of the officers a number of new games were introduced by Elder G. Osmond Hyde. The refreshments served by the local sisters formed a special feature of the evening's entertainment. All of the traveling elders of the Hull conference were present, and also Elder Thomas M. Wheeler, Secretary of the European mission.

Reorganization.—April 25th, 1921, a special meeting was held in South Shields for the purpose of reorganizing the branch presidency. President Ernest H. Kearl conducted the meeting and the following officers were set apart to their respective offices: Thomas R. Mann, president; John G. Foster and Charles Elwood, counselors; and Sister Hanna Hutchinson, clerk. President Kearl spoke on the perilous times and the fulfilment of prophecies. Elder Crowther spoke on the Church organization and the necessity of honoring those in authority.

On Thursday, March 7th, 1921, the Mutual Improvement Association of the Sheffield branch was reorganized: Harry Smith, president; Ethel Barton and Florence E. Bailey, counselors; Lizzie Mattinson, secretary; Dan C. Smedley, teacher.

Branch Conferences.—May 1st, 1921, a branch conference was held at Middlesbrough with the following services: Sunday-school, 2:30 p.m., when an excellent program was given by the children; an extra good number was a dialogue entitled, "The restoration of the gospel," by Diana and Annie Rudd. Priesthood, 4 p.m., when all the active members holding the priesthood were present and bore strong testimonies. Evening services convened at 6:30, and part of the time was turned over to testimony-bearing, and some good testimonies were given. The remainder of the time was taken by Elder Osmond C. Crowther and President Ernest H. Kearl.

After the priesthood meeting, Saturday, April 30th, 1921, the Nelson branch, in connection with neighboring branches, gave a social in honor of President Thomas Brown, who will shortly emigrate to Canada. An impromptu program was given and all present had a very enjoyable evening. The saints of the branch presented Brother Brown with a gold watch-fob as a token of respect.

DIED.

HARLAND,—March 5th, 1921, funeral services were held at Middlesbrough for Joan, the two-year old daughter of Brother and Sister John C. Harland. The funeral was conducted by President David E. Randall.

JACK.—March 24th, 1921, funeral services were held in South Shields for Elder George Jack, who died after a short illness. President Ernest H. Kearl and Elder Osmond C. Crowther conducted the funeral.

PHILLIPS.—At Bradford, April 15th, 1921, Alford Edward Phillips. He was born at Bradford, December 21st, 1862; baptized December 27th, 1902.

TAYLOR.—At Bradford, April 2nd, 1921. Deceased was born at Woodhouse, Yorkshire; baptized April 7th, 1900.

CONTENTS:

The Annual General Conference 290
Mount Washington Railway ... 294
Poetry: The Crucifixion 295
Editorial: The Right to Revelation 296
Minutes of the Hull Conference 299
Vitality of Mormonism 299
"Do Smile Now" 301
Interesting from Birmingham... 302
From the Mission Field 303

EDITED, PRINTED AND PUBLISHED BY GEORGE ALBERT SMITH, 295 EDGE LANE

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.